

778 Eata sii en-giahōmi naji
825 7-Tarōsero 7-asuria lenye
sambu. Naa, ten tarare
ol-tuŋgani loo-7-Tarōsero ol-
likae, pe meitēn, neipot 7-asuria
lenyena, nējo: 'E-sile e-ng-aji
e-jēyo, talakunye!' Naa, ten
eitu ekwet lido tarare, nepwōn,
7-asuria aony.

[614] Eata sii kulye-ahomito
7-asuria lenye. Etii 7-asuria
oibor, netii 7-conyokyo, netii
sii 7-oonyori. Etii 7-kulikae
oata en-dōki natii e-murt anaa
ol-kila lo-7-mōruo, nābor
kulikae 7-lughuny anaa ol-
mōruo kitok.

[791] Eji sii esta 7-oibonok 7-
kulenyena ootii ol-bena.

766 Nēji ten ū kulikae-tuŋganak
795 kituak anaa 'M-Batyany, ore pe
791 enukari, nepwo 7-tauja lenye
eng-al.

794 Ten eirura ol-tuŋgani,
828 nemebuaki likae-tuŋgani
aisytya. Eaisytye akiti, amu
tji: 'Ebaiki meidim ol-tau
lenye atorinyanya, nēk.'

795 Ejo 7-Maana metii 7-
825 memetiga, amu medol; kake tji
edol in-giaba, naa ten eilgarua
'n-giaba pōkin e-wēji nēbo, nēji
edol il-memetiga araki ol-ŋwara.

The Tarōsero family have their
own particular snakes, which are of
many hues; and when a member of
this family fights with some one and
gets the worst of the combat, he calls
upon his snakes, and says: 'The
avengers of my mother's house, come
out!' If the man with whom he is
fighting does not run away, the snakes
will come and bite him.

The other clans and families have
their sacred snakes as well. Some
are white in colour, others red, and
others green. Some have a hood like
an old-man's cloak, others again have
white heads like very old people.

The medicine-men are also said to
have snakes, which they keep in their
bags.

It is believed that the souls of
some big people like Mbatian¹ go to
heaven after death and burial.

A sleeping man must not be awak-
ened suddenly. He must be roused
gently, for it is thought that his soul
may perhaps not return and he will
die.

The Masai say there are no such
things as ghosts because they do not
see them. But it is supposed that
cattle see them, and when a herd of
cattle all gaze at one spot, they are
said to be looking at either a ghost
or a beast of prey.

If however there is to be no left-hand circumcision the *Il pirow* 561
elders arrange to hold the fire-drilling ceremony.

This ceremony finally binds together the *Il pirow* elders and their moran charges. The warriors and the *Il pirow* elders decide on the suitable site for the first warrior village. The warriors, together with their mothers, sisters and cattle move in close to the site chosen and for the time being occupy any deserted village in the vicinity. When the warriors announce that they are in readiness, the elders give orders that on the morrow all the cattle are to move to a new village. Next morning at sunrise, the *Il pirow* tell the warriors to bring the heifers, four suria, four calves (all black). The heifers must have perfect eyes, straight tails, each must have four teats, in fact they must be perfect in every way. The warriors must find also a young bull, either a black one, or a fawn one; it must be perfect in eye, have erect horns, and its dam must still be alive.

The warriors are warned that after the ceremony, the bull must not be castrated, or sold, or slaughtered for food.

The nine cattle having been selected, eight moran are called for, and eight girls. The warriors must have unblemished eyes, must not have killed a Masai, or have committed any serious offence against tribal laws; also they must not all be right-handed. [828]

The girls, too, must be free from blemish and must not have reached the age of puberty. The warriors don a short coat of black calf skin, make a circle of white round the eyes, down each cheek meeting under the chin, and each carries a bow in his hand. The warriors and girls then drive the cattle to the centre of the chosen site and prevent them from running away. The rest of the warriors watch this proceeding until as soon as the ceremonial bull and the heifer have taken up their positions; the remainder are driven forward to the waiting group. The warriors then seize the ceremonial bull by the horns and twist its head so that the right side of its face is uppermost. A piece of hide which must have been cut from the back of an ox which when slaughtered was found to be in perfect health, is then placed on the bull's upturned face. The *Il pirow* elders who performed the first ceremony were dressed in robes made from sheep skins. New fire-sticks are then produced, placed on the bull's cheek and fire made by drilling, by the *Il pirow* elders. [292] [302]

The smouldering charred wood falls on the hide, pieces of frayed cedar bark are added, and the glowing ember is blown into a flame, when a fire will start with dry clean wood. The fire is then placed on the ground in the centre of the village; the place is given the name *colaga*. Large pieces of wood are added. One elder is then left to look after the fire whilst the others walk in a circle round the assembled [372]